A TREATISE OF THE LORDS Supper, in two Sermons.



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1591.

To the Reader.

IN the first sermon the aduersarie is confuted.
In the second sermon the Communicants are prepared.

In both are many obseruations, and the words of the text expounded.

Now labor for thy selfe as I haue labored for thee, I would haue thee profit somewhat more by this booke, because it hath weakened me more then all the rest. Farwell.

A Treatiſe of the Lords Supper; in two Sermons.

The firſt Sermon.

1.Cor.11.23.24.

The Lord Ieſus in the night that he was betrayed, tooke bread:
And when he had giuen thankes, he brake it, and ſaid, Take, eate: this is my bodie, which is broken for you: this do yee in remembrance of me.

THE Word and the Sacraments are the two breaſts wherewith our mother doth nurſe vs. Seeing euerie one receiueth, and few vnderſtand what they receiue; I thought it the neceſſarieſt doctrine to preach of the Sacramēt; which is a witnes of Gods promiſes, a remembrāce of Chriſts death, & a ſeale of our adoptiō; The two breſts of the Church.

therfore Christ hath not instituted this Sacrament for a fashion in his Church to touch, and feele, and see, as we gaze vpon pictures in the windowes; but as the woman which had the bloudie issue, touching the hemme of Christes garmēt, drew vertue from Christ himselfe because she beleeued: So Christ would that we touching these signes, should draw vertue from himself, that is, all the graces which these signes represent. Therefore as the *Leuits* vnder the Law, were bound to prepare their brethren before they came to the Passeouer; so preachers of the Gospel should prepare their brethrē before they come to the Supper of the Lord. For which purpose I haue chosen this place to the *Corinthians*, which is the cleerest & fullest declaration of this Sacrament in all the scripture.

Matth.9.20.

2.Chro.35.6.

The Lord Iesus in the night, &c.

The diuision

The summe of all these words is, the institution, and vse of the Lords Supper. First *Paul* sheweth the author of it, *The Lord Iesus*; then the time when it

it was inſtituted, *in the night that he was betrayed*; then the manner how he did inſtitute it, *he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto his Diſciples, &c.* then the end why he did inſtitute it, *for a remembrance of his death.*

Touching the author, he which is ſignified by it, was the author of it. *The Lord Ieſus* hath bid vs to ſupper, *I am not worthy* (ſaith *Iohn*) *to looſe his ſhoe*; ſo we are not worthy to waite at his trencher, and yet he wil haue vs ſit at his table. To him belongeth the power to ordaine Sacraments in his Church, becauſe he fulfilled the Sacraments of the Law. When Chriſt came the Paſſeouer ceaſed, becauſe he is our Paſſeouer, that is, the Lamb by whoſe bloud we are ſaued. When Chriſt came, Circumciſion ceaſed, becauſe he is our Circumciſion, that is, the purifier and clenſer of our ſinnes. Now theſe two ſacraments are fulfilled, he hath appointed two other Sacraments for them: in ſteed of the paſchall Lambe, which the *Iewes* did

The Author.

Iohn. 1. 27.

None but Chriſt may ordaine Sacraments.

Iohn. 1. 29.

Reuel. 7. 14.

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Iohn.1.29. eate, he hath giuen vs another Lamb to eate, which *Iohn* calleth the *Lambe of God*, that is himselfe, vpon whom all do feede; whosoeuer do receiue this Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread, doth signifie the wounding of his bodie: the powring of the wine doth signifie the shedding of his blood. The eating of the bread, and drinking of the wine, doth signifie that his flesh and bloud doe nourish in vs life eternal, as the bread and wine do nourish the life present.

Gen.17.10. In steed of Circumcision, which began at *Abrahã*, he hath ordained Baptisme, which began at *Iohn*, a more liuely representation of the true circumcision of the hart, because it representeth vnto vs the bloud of Christ which washeth our soules, as the water in Baptisme washeth our bodies.

Who was therefore called Iohn the Baptist. *Matth.3.1.* *Reuel.1.5.* *Reuel.22.14.*

Time. Touching the time: *In the night* (saith *Paul*) therefore this Sacrament is called *The Lords Supper*, because it was instituted at night when they vsed to sup.

Verse.23.

But

But what night? *euen that night* (ſaith *Paul*) *when he was betrayed:* that night which he ſhould haue curſed, as *Iob* did the day of his birth, if he had ſuffred againſt his will: that night when hee ſhould haue thought to deſtroy men, as men conſpired to deſtroy him, *that night* (ſaith *Paul*) this Sacrament of grace, and peace, and life began. *Euen that night when we betrayed him.* Manie nights did he ſpend in watching, and praying for vs; & is there a night now for vs to kill & betray him? That was a darke night, when men went about to put out the ſonne which brought them light. Who can but wonder, to ſee how Chriſt, & they for whom Chriſt came, were occupied at one time? when they deuiſed miſchief againſt him, & ſought all meanes to deſtroy him, then he conſulted how to ſaue them, and inſtituted the ſame night this bleſſed Sacrament, to conuay all his graces and bleſſings vnto them, *Euen that night when they betrayed him.* *Iob.3.3.*

The reaſon why this actiõ was defer-

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Why this sacrament was instituted at night.

red vntill night, is, becauſe that was the time appointed by the Law to eate the Paſſeouer, which was like a predeceſſor of this Sacrament. The reaſon why he deferred vntill his laſt night, was, becauſe the Paſſeouer could not be ended, before the fulneſſe of time, and the true Paſchal Lambe were come to be ſlaine in ſtead of the other. Therefore how fitlie did Chriſt ende the Paſſeouer, which was a ſigne of his ſuffering, ſo preſently before his ſuffering? And beſide, how ſweetly did he confirme his diſciples faith, when as they ſhould ſee that the next day performed before their eyes, which ouernight both in the Paſſeouer, and in the Sacrament was ſo liuely reſembled vnto them? If any from this do gather, that we ought to eate the Lords ſupper at night as Chriſt did, he muſt vnderſtand that we haue not the ſame cauſe to do ſo which Chriſt had, becauſe of the Paſſeouer. And therefore the Church which hath diſcretion of times and places, hath altered both the time and the place, vſing the

Why it was deferred till his laſt night

Why we receiue not the Lords ſupper at night.

temples in ſtead of the chamber, and the morning in ſtead of the euening: for indifferent things are ruled by order & decencie.

Touching the maner, *He tooke bread, and when he had giuen thankes, he brake it, and gaue it vnto them.* He would not eate it, nor breake it, before he had giuē thankes to God. What neede he which was God, giue thankes to God, but to ſhew vs what we ſhould doe, when we eate our ſelues? *In all things giue thankes* (ſaith *Paul*) whereby we declare, that all things come from God: but the wicked beleeue eaſier that God doth take, than that he doth giue, and therefore they neuer pray heartily vnto him for any thing, nor feelinglie thanke him for it. For which the Lord complaineth, ſaying: *I haue loued you, yet ye ſay, wherein haſt thou loued vs?* Shewing, that we are worſe than the Oxe, which knoweth his feeder. And if we acknowledge all things from God, yet we do like *Lot*, Is it not a little one (ſaith he) when he craued to go vnto *Zoar*, as though it were

Verſ. 23. 24.

1. *Theſ.* 5. 18.

Note.

Mala. 1. 2.

Eſay. 1. 3.

Gene. 19. 20.

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not much which he asked: so we mince and extenuate the giftes of God, before we receiue them and after; like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfastes of their owne. Our exãple did not so: Although it was but bread which he receiued, yet he was more thãkfull for bread, than many which burie the fowles, and fishes, and beasts, in their belly: for if a coũt of all were kept, for one that prayeth, *Giue vs this day our dayly bread*, a hundred take their bread, and meate, & sleepe to, which neuer pray for it.

Luke. 11. 3.

After he had giuen thankes, he brake it, and gaue vnto them, and sayd, Take, eate: for when he had giuen thankes to God, then it was sanctified, and blessed, and lawfull to eate. So when thou seruest God, then it is lawfull for thee to vse Gods blessings, then thou mayst eate and drinke as Christ did, but not before, for these things were created to serue them which serue God; if thou doest not serue him for them, thou

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thou encrocheſt vpon Gods bleſſings, and ſtealeſt his creatures, which are no more thine, than thou art his, for the good God created all things for good men, as the deuils poſſeſſions are reſerued for euill men.

Therfore as Chriſt would not breake the bread, before he had giuen thankes to the founder; ſo know, that there is ſome thing to be done before thou receiue any benefite of God, and preſume not to vſe his creatures with more libertie than his Sonne did, which did not eate without giuing thankes, nor riſe againe without ſinging of a Pſalme. *Mat.26.30.*

It followeth, *This is my body.* Here is the fruite of his thāks before, he prayed that the bread and wine might be bleſſed, & they were bleſſed. As *Iſaaks* bleſſing ſhewed it ſelfe vpō *Iaakob* whō he bleſſed; ſo Chriſtes bleſſing appeared ſtraight vpō theſe myſteries: for it could not be ſayd before, *This is my body*, becauſe it was meere bread; but now it may be called his body, becauſe his bleſſing hath infuſed that vertue into it, *Gene.27.*

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that it doth not onlie repreſent his bodie, but conuey his bodie, and himſelfe vnto vs. The efficacie of this bleſſing is in this Sacramēt euer ſince, ſanctifying it vnto vs as well as it did to the Apoſtles, euen as Chriſts prayer ſtayed *Peters* faith after Chriſt was dead.

Luke.22.32.

Now ye haue heard the meaning of theſe wordes, *He tooke bread, and bleſſed it, and brake it, and gaue it:* you ſhall ſee with what a myſticall reſemblance they vnite Chriſt and vs. Firſt, as Chriſt in the Supper tooke bread to feede vs: ſo in his birth he tooke our fleſh to ſaue vs. Secondlie as Chriſt when he had taken the bread, bleſſed the bread to make it a ſpirituall foode: So Chriſt, when he had taken our fleſh, powred forth moſt rich & precious graces into it, to make it food of life vnto vs. Thirdly, as Chriſt when he had bleſſed the bread, brake the bread: ſo Chriſt when he had filled his bodie with moſt precious graces, brake it vp like a rich treaſure houſe, his hands by the nayles, his backe by the ſtripes, his head by the thornes, his ſide by the ſpeare;

Heb.2.16.

Iohn.17.19.

1.Pet.2.24.

ſpeare; that out of euery hole a riuer of grace and goodnes might iſſue & flow forth vnto vs. Laſtly, as Chriſt gaue the bread when he had broken it: ſo Chriſt by a liuely faith cõmunicateth his bodie after he hath crucified it. Hereby we are taught, that when we ſee the Miniſter take the bread to feede vs, we muſt conceaue that Chriſt being God from euerlaſting tooke our fleſh to ſaue vs. When we ſee the Miniſter bleſſe the bread to a holy vſe, we muſt conceaue that Chriſt by vniting the Godhead vnto it, ſanctified his fleſh for the work of our redemption. When we ſee the Miniſter breake the bread to ſuſtaine our bodies: we muſt conceaue that Chriſt in his death brake his body to refreſh our ſoules. When we ſee the Miniſter giue the bread to our hãds, we muſt conceaue that Chriſt as truly offereth himſelf to our faith to be receiued of vs. *Epheſ.* 3. 17.

Becauſe vpon theſe wordes the Papiſts ground their Tranſubſtantiation, that is, that the bread is changed into Chriſts fleſh, and the wine is turned in-

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to Christes bloud, whereby we eate the same bodie which died vpon the crosse, & drinke the same bloud which issued out of his side; that you may see the blindnes of this popish dreame, I would haue you but marke euery word of this Scripture how they make against Trā-fubstantiation, that you may see them slaine like *Goliah* with their owne sword. Euē as god made *Caiphas* speake against himself; so the Scriptures which heretickes alleage, do make against thē selues, like the *Baalites* which wounded their owne flesh. I may liken their allegations to Sathans, when he tempted Christ in the Wilderneſſe, he alledged but one sentence of Scripture for himselfe, and that Psalme out of which he borrowed it, makes so plaine against him, that he was fayne to picke here a word, & there a word, & leaue out that which wēt before, & skip in the middest and omit that which came after, or else he had marred his cause. The Scripture is so holy & pure, & true, that no word, nor fillable therof cā make for the deuil,

1. *Sam.* 17. 51.
Iohn. 18. 14.
1. *King.* 18. 28.
Heretickes alledge scripture like the deuill.
Matth. 4. 4.
Psal 91. 11.

or

or for ſinners, or for herctickes: yet as the deuill alledged Scripture, though it made not for him, but againſt him; ſo doe the libertines, and Epicures, and heretickes, as though they had learned at his ſchoole. Now there is no ſentence of the Scripture, which the wiſer Papiſtes alledge boldlie for their Tranſubſtantiatiō, but this, that Chriſt ſayd, *This is my bodie*, by which they may proue as well that Chriſt is a doore, becauſe he ſayth, *I am the doore*: or a vine, becauſe he ſaith, *I am a Vine*; for his ſayings are like. Figuratiue ſpeaches muſt not be cōſtrued litterally, but this is heretickes faſhion. If you marke, you ſhal ſee throughout, that all the teſtimonies which the Papiſts alledge for their hereſies, are either tropes, or figures, or allegories, or parables, or alluſions, or darke ſpeaches; which when they preſume to expounde allegoricallie, or litterallie, without cōference of other Scriptures, then they wander, and ſtray from the marke, or elſe it is impoſſible that the truth ſhuld maintaine error, that is, that

Matth.26.26.

Iohn.10.7.9.

Iohn.15.1.

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the Scripture ſhould ſpeake for hereſie, if it were not peruerted: therfore we
Gene.3.3. ſee that *Eue* neuer erred, vntill ſhe corrupted the text.

Now we will enter the liſts with our aduerſaries, & ſee whether theſe words
Arguments againſt Popiſh Trāſubſtantiation. do prooue that the bread and wine are turned into Chriſtes bodie. *Paule* ſaith,
1. *Ieſus tooke bread* well thē, yet it is bread: when he had taken it, then he bleſſed it; what did he bleſſe? the bread which he tooke; well then, yet it is bread: when he had bleſſed it, then he brake it, what did he breake? the bread which he bleſſed; well then, yet it is bread; when he had brokē it, then he gaue it; what did he giue? the bread which he brake, well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well thē, yet it is bread: when they did eate it, thē he ſaid, *This is my body*: what did he call his bodie? the bread which they did eate; well then, yet it is bread. If it be bread all this while, when he did take it, and bleſſe it, and breake it, and giue it,

and

and they did eate it, when is it turned into his bodie? here they ſtand like the Sadducés, as mute as fiſhes. *Mat.h.22.34*

Now that ye may ſee that not we onelie ſay it is bread and wine after the conſecration; in the 27. Verſe Chriſt himſelfe doth call it bread and wine after he had giuē it, as he did before. And in *Marke* he ſaith, *I will drinke no more of the fruite of the vine.* Here Chriſt ſaith, that it was the fruite of Vine which he dranke, but his bloud is not the fruite of Vines, but Wine; therfore wine was his drinke, and not bloud. *Mar.14.25.*

Beſide, if you would heare *Paule* expound Chriſt, he ſheweth, that all our Fathers had the ſame ſubſtāce of Chriſt in their Sacramentes, that we haue in ours, for he ſaith, *They all did eate the ſame ſpirituall meate, and all drinke the ſame ſpirituall drinke.* Straight he ſayth, *that this meate and this drinke was Chriſt.* Marke that he ſaith not onely, *They did eate the ſame meate* that we eate, but he ſaith, *that this meate was Chriſt:* and not onely ſo, but to ſhew that Chriſt is not 2. *1.Cor.10.4.* *Verſ.3.4* *Verſ.4.*

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a corporall meate, as the Papistes say: he saith, he is a spirituall meate, as we say; therfore you see that we do not eate him corporally, no more than our Fathers, but that as they did eate him spiritually, so do we; for spirituall meate must be eaten spiritually, as corporall meate is eaten corporally.

3. Agayne, for the signes to be turned into the thing signified by thē, is vtterly against the nature of a Sacrament, & makes it no Sacrament, because there is no signe: for euery Sacrament doth cōsist of a signe and a thing signified; the signe is euer an earthly thing, and that which it signifieth is a heauenly thing. This shall appeare in all examples, as

Gene.2.9. in *Paradise* there was a verie Tree for the signe, and Christ the thing signified

Gen.17.11. by it. In Circumcision there was a cutting off of the skin, and the cutting off of sinne. In the Passe-ouer there was a

Exod.12.3. Lambe, and Christ. In the Saboth there

Exod.23.11. was a day of rest, & eternall rest. In the

Heb.9.13. Sacrifices there was an offering of some beast, and the offering of Christ. In the San-

Sanctuarie there was the holy place, and heauen. In the Propitiatorie there was the goldē couering, & Christ our couer. *Exod.30.* *Exod.25.24.*

In the Wilderneſſe there was a Rocke yeelding water, and Chriſt yeelding his bloud. In the Apparition there was a a Doue, & the holy Ghoſt. In the Manna there was Bread, and Chriſt. In Baptiſme there is verie water which waſheth vs, and Chriſtes bloud waſhing vs; ſo in the Supper of Chriſt there is very Bread & Wine for the ſigne, & the body and bloud of Chriſt for the thing ſignified, or elſe this Sacramēt is againſt the nature of all other Sacraments. *Exod.17.16.* *Mat.3.16.* *Iohn.6.49.* *Iohn.1.33.* *1.Cor.11.19.*

Againe, there muſt be a proportion betweene the Paſſe ouer and the Lords Supper, becauſe this was figured by the other. Now, the *Iewes* had in their Paſſeouer, Bread, and Wine, and a Lambe; ſo Chriſt inſtituting his Supper, left bread and wine, and a Lambe, which name is giuen to himſelfe, becauſe he came like a Lambe, and died like a Lambe. *Exod.12.* *Mat.26.26.* *Iohn.1.29.*

Agayne, if Chriſtes verie bodie were offered in the Sacramēt, thē it were not 5.

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a Sacrament, but a Sacrifice; which two differ as much as giuing, and taking: for in a Sacrifice we giue, & in a Sacrament we receiue, and therefore we say our Sacrifice, and Christes Sacrament.

6. Agayne, euerie Sacrifice was offered vpon an Altar. Now marke the wisedome of the holy Ghost, least we should take this for a Sacrifice, he neuer names Altar when he speakes of it, but, *The Table of the Lord*. Therefore it is no doubt but the deuill hath kept the name of Altar, that we might thinke it a Sacrifice.

Exod. 27.

7. Agayne, if the bread were Christes flesh, and the wine his bloud, as these two are separate one from the other; so Christes flesh should be separate from his bloud, but his bodie is not deuided, for then it were a dead body.

8. Agayne, that which remaineth doth nourish the bodie, and relish in the mouth as it did before, which could not be, but that it is the same foode which it was before.

9. Agayne, I would aske, whose are this

this whitenes,and hardnes, and roundneſſe,and coldneſſe? None of them ſay that it is the whiteneſſe, and hardneſſe, and roundneſſe,and coldnes of Chriſtes bodie: therefore it muſt needes be the whiteneſſe, and hardneſſe, and roundneſſe, and coldneſſe of the bread, or elſe qualities ſhould ſtand without ſubſtāces,which is,as if one ſhould tell you of a houſe without a foundation.

Agayne, as Chriſt dwelleth in vs, ſo he is eaten of vs, but he dwelleth in vs onely by faith. *Epheſ.*3.17. Therefore he is eaten onely by faith. 10.

Agayne,none can be ſaued, without the communion of the body of Chriſt: but if all ſhould communicate with it corporally,then neither infants nor any of our Fathers, the Patriarkes or the Prophets ſhould be ſaued,becauſe they receiued it not ſo. 11.

Agayne,Chriſt ſayth not, *this wine,* but *this cup*,and therefore by their concluſion, not onely the wine ſhould be turned into bloud,but the cup to. 12.

Again, *Paul* ſaith, *They which receiue* 13.

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vnworthilie, receiue their owne damnation. But if it were the flesh of Christ, they should rather receiue saluation than dā-

Iohn.6. 54. nation, becauſe Chriſt ſayth, *He that eateth my fleſh and drinketh my bloud hath life euerlaſting.*

14. Agayne, if they would heare an Angell from heauen: when Chriſtes bodie was glorified, an Angell ſaid to the wo-

Mat.28. men, *He is riſen, and is not here,* as if he ſhould ſay, his body is but in one place at once, or elſe he might haue been there, though he was riſen.

15. Agayne, why doe they ſay in receiuing this Sacrament euer ſince the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes? To end this controuerſie: Here we may ſay as

Iohn.6.68. the Diſciples ſaid to Chriſt, *Whither ſhall we go from thee?* I meane we need not to goe to any other expoſitor of Chriſt than Chriſt himſelfe. Therefore

Iohn.6.60. marke what he ſayth: At firſt when Chriſt ſaid, that he was the bread of life, & that all which would liue muſt eate him, they murmured vntill he expoun-

ded

ded his words; and how did he expoūd his wordes? Thus, *He that commeth vnto me hath eaten, and he that beleeueth in me hath drunke.* After whē he inſtituted this Sacramēt, in like wordes they murmured not, which they would as before, if he had not reſolued thē before, that to eate his body, and to drinke his bloud, was nothing but to come to him, & beleeue in him. After he had ſayd ſo, they murmured not, becauſe they did ſee ſome reaſon in it. As it is plainlie ſayd, *This is my body*; ſo it is plainlie ſaid, *theſe wordes are ſpirite*: that is, they muſt be vnderſtood ſpiritually, and not literally. But if it be fleſh indeed, why do they not ſatisfie the ſimple people, how they may eate this fleſh in Lent, when they forbid thē to eate any fleſh, they muſt needes eate it doubtfully, and he which doubteth ſayth *Iames*, receaueth nothing: therefore he which eateth the Maſſe receiueth nothing.

Iohn.6.35.

Iohn.6.63.

I did not alledge the Fathers in my Sermon, but if any ſuſpend his aſſent, till they bring in their verdit, let him

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heare thē make cōfeſſiō of their beleefe.

Aug. vpō the 3. Pſalme. *Auguſtin* ſayth, the Lord doubted not to ſay, *this is my body*, when he gaue onely a ſigne, or Sacrament of his body.

Tert. againſt *Marcion* the 4. booke. *Tertulian* ſaith, *this is my body*, that is, a ſigne of my body.

4. booke 4. ca. of Sacraments. *Ambroſe* ſayth, the bread and wine remayne ſtill the ſame thing that they were.

In his firſt Dialogue. *Theodoret* ſaith, after the conſecration, the myſticall ſignes do not caſt off their own nature, but abide ſtill in their firſt ſubſtance and forme.

Vpon the 15. of *Mat.* *Origene* ſayth, the bread that is ſanctified with the word of God, as touching the materiall ſubſtance thereof goeth into the bellie, and forth agayne like other meates.

Irene. 4. book cap. 34. againſt *Valētinus.* *Irenæus* ſaith, that it hath two things in it, one earthly, and the other heauenly.

Ad ob. Theod. Anathematis. 11. *Cyrill* ſaith, Our Sacraments auouch not the eating of a man.

1. booke of Epi. *Cyprian* ſayth, the Lord calleth bread made of many graines, *his body*, & called wine made of many grapes, *his bloud.*

Atha-

Athanasius saith, Christ made mention of his ascention into heauen, that he might withdraw his disciples from corporall and fleshly eating. In that Gospel whosoeuer speaketh a word, &c.

Chrysostome saith, God giueth vs things spirituall vnder things visible & naturall. And againe, being sanctified, it is deliuered from the name of bread, & is exalted to the name of the Lords bodie, although the nature of the bread still remaine. Hom. 60. to the people of *Antioch*. To *Cæsarus* the Monke.

And because they beleeue that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest, Neither the substance of the bread, nor nature of the wine cease to be, more thā they were before. Against *Eutiches* the Heretike.

Tell vs Papist, doe not these Fathers speake as plaine as we? Canst thou auouch Transubstantiation more flatly than they denie it? How had this heresie bene chased, if the diuel had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the other side did so trouble three arch papists, *Biel, Tonstal,*

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Vpō the Canon lect.40. and *Fisher*, that *Gabriel Biel* saith, how the body of Christ is in the Sacrament, is not found in the canon of the Byble.

1.book of the Sacr.pag.46. *Tonstal* saith, It had bene better to leaue euerie man to his owne coniecture, as they were before the Councell of *Laterane*, than to bring in such a question.

Against the captiuitie of *Babylon* made by M. *Luther* *Fisher* saith, No man can proue by the words of the gospel, that any Priest in these dayes doth consecrate the verie bodie and bloud of Christ.

Luk.19.22. Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But we will not carry the matter so, because a iudge must haue two eares, therefore now let them speake. Because they cannot tell how the bread and wine should be turned into flesh and bloud, and yet appeare bread and wine still, they say it is a myracle: but how do they proue it? If they contēd it is a myracle, they must shew vs a signe, for euerie myracle may be seene, like all the myracles of *Moses* and Christ, and the Apostles: and therefore a myracle is called a signe, be-

The Papistes allegations for the reall presence.

Exo.4.8.& 21

becauſe it may be ſeene like a ſigne, and the word ſignifieth a wōder, as though we did ſee ſome thing to wonder. And the *Iewes* crauing a myracle, ſaide, *Shewe vs a myracle*: as though they were taught to iudge of myracles by ſight. All which doth ſhew that a myracle may be ſeene, but here no myracle is ſeene. *Exod.9.*

Againe, a myracle (eſpecially in the time of the Goſpell) is an extraordinary thing, but they make this an ordinarie thing; for if the bread and wine be turned into fleſh and bloud, then myracles are as common as Sacramēts, and ſō becauſe they haue Maſſe euerie day, they ſhould worke myracles euery day. Laſtly, this ſeemeth ſtrange, that *Auguſtine*, whom they ſo much honor, gathered all the myracles which are written in the ſcripture, & yet amongſt all, ſpeakes not of this; therefore then it was counted no myracle: but *Paul* ſpeakes of *lying myracles*, and this is one of them. *2.Theſſ.2.9.*

If they ſay that Chriſt can turne Obiect.

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Obiect. bread and wine into his bodie, & therfore he doth.

Answere. First they must proue that he will: for they can doe many things themselues which they doe not, because they will not: therefore it is an old answere, that from *Can* to *Will*, no argument followeth.

Mar. 1.40. The Leper did not say to Christ, If thou can, thou will; but, *If thou wilt thou canst.*

But the question which they thinke can not be answered, like their inuincible Nauies, is this.

Obiect. If the bread be not his bodie, why doth he call it his bodie?

Answer. Resolue this knot & al is cleere. Marke then and we will loose it as well as we cā: He saith, *This is my bodie*, as he saith after, *which is broken for you*. Why? his bodie was not broken before he suffered, how did he say then, *which is broken*, before it was broken? There is no sense of it but this, the bread was broken, and signified that his body should be broken. Now, as the breaking of the bread did signifie the breaking of his bodie, so the bread must needs signifie his bodie: but as his bodie was not broken

ken indeed when the bread was broken, ſo the bread could not be his body indeed: for then his bodie ſhould haue bene broken when the bread was broken: yet let them obiect what they can.

If (ſay they) the bread and wine be not changed into his bodie and blood, why doth he ſpeak ſo darkly? he might haue ſpoken plainer. Obiect.

I anſwere, though this ſeeme darke to Papiſts, yet it was not darke to the Apoſtles, they vnderſtood his meaning well enough, and all the reſt for 1215. yeares after Chriſt, before Tranſubſtãtiation was ſpoken of. If the Apoſtles had not vnderſtood his meaning, they would not ſticke to aske him as their manner was, vntill they were acquainted with Chriſts phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him, and ſay, *maſter, what is the meaning?* but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and Anſwer. *Luk.* 8. 9.

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moſt vſed in holy Scripture, eſpecially in the types and ſhadowes of this Sacrament. For example, Chriſt calleth
Mat.26.17. the Lamb the Paſſeouer, in place wherof this Sacrament ſucceeded, and therefore preſently after they had eaten the Paſſeouer, Chriſt inſtituted this Sacrament to be vſed for it. Chriſt (I ſay) called the Lambe the Paſſeouer, and yet the Paſſeouer was this, an Angel paſſed ouer the houſes of the *Iſraelites*, and
Exod.12.27. ſtrooke the *Ægyptians:* this was not a Lambe, and yet becauſe the Lamb was a ſigne of this Paſſeouer, as the bread & wine is of Chriſts body, therfore Chriſt called the Lambe the Paſſeouer, as he calleth the bread and wine his bodie.

Gen.17. Againe, Circumciſion is called *the Couenant*, & yet Circumciſion was nothing but the cutting away of a skin: but the Couenant is, *In Abrahams ſeede all nations ſhall be bleſſed, I will be their God, and they ſhall be my people, I will deliuer them, and ſaue them, and they ſhall ſerue & worſhip me.* This is not Circumciſion, & yet as though Circumciſion were the Couenant

Couenant it ſelfe, it is called the Couenant, becauſe it ſignified the Couenant, ſo bread and wine are called Chriſts bodie, becauſe they ſignifie Chriſts bodie.

Againe, Baptiſme is called *regeneration*, and yet baptiſme is a dipping of our bodies in water; but regeneration is the renewing of the minde, to the image wherein it was created: this is not Baptiſme, and yet as though Baptiſme were regeneration it ſelfe, it is called regeneration, becauſe it ſignified regeneration: ſo the bread and wine are called Chriſtes bodie, becauſe they ſignifie Chriſts bodie. *Tit.3.5.* *1.Cor.6.11.*

Againe, the Cup is called the new Teſtament, and yet the Cup is but a peece of mettall, filled with wine: but the new Teſtament is, *He which beleeueth in the Sonne, ſhall be ſaued*: this is not a Cup, and yet as though the Cup were the new Teſtament it ſelfe, it is called the new Teſtament, becauſe it ſignifieth the new Teſtament: ſo the bread & wine are called Chriſtes bodie, becauſe *Luk.22.20.* *Iohn.3.36.*

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they ſignifie Chriſts body. They which knew that the Lambe is not the Paſſe-ouer, though Chriſt called it the Paſſe-ouer; that Circumciſion is not the Co-uenant, though God called it the Co-uenant; that Baptiſme is not regenera-tion, though it be called regeneration; that the Cup is not the new Teſtamēt, though Chriſt called it the new Teſta-ment; could they not as well vnder-ſtand, that the bread and wine were not Chriſts body, though Chriſt called thē his bodie? As they vnderſtood theſe ſpeeches, ſo they vnderſtoode this ſpeech; therfore they which ſay, that the bread and wine are Chriſtes bodie, be-
Matth.26.26. cauſe Chriſt ſaith, *This is my bodie:* may as well ſay, that the Lambe is the Paſſe-ouer, becauſe Chriſt calleth it the Paſſe ouer, that Baptiſme is regeneration, becauſe *Paul* calleth it regeneration, that the Cup is the new Teſtament, be-cauſe Chriſt calleth it the new Teſta-ment.

If euerie Sacrament was called by the thing which it ſignified, and yet ne-

uer

ther any Sacrament was taken for the thing it ſelfe, what reaſon haue they to take this Sacrament for the thing it ſelfe, more than al the reſt? It is the conſent of all writers that a Sacrament is a ſigne, therefore not the thing ſignified: no more then the buſh at the dore, is the wine in the ſeller. If I cal the Prince a Phœnix, the Vniuerſitie a Fountain, the Court a Peacocke, the Citie a Sea, the Countrey an Eremite, why can the Papiſts vnderſtand me, and not vnderſtand Chriſt? What a darke and ſtrange, and intricate, and incredible ſpeech had this beene for them to vnderſtand groſly, & literally? Would they think, that they did eate Chriſtes body, when his bodie ſtoode before them, and he had told them before, that his bodie was like their bodie? Nay, this would haue required mee words, and made them come againe, with *Maſter, what is the meaning?* for they were not ſo inſtructed yet before the reſurrection, to beleeue euerie thing without queſtioning, if it were contrarie to ſenſe *Luk.* 9. 8.

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and reason: but as they asked, who
Iohn 4.33. had giuen him any meate, when he said that he had meate, and they coulde see none: so they would haue asked, what meate is this which we see not? How can euerie one of vs eate his bodie, and yet he hath but one bodie, and that bodie is whole when we eate it? Loe, he standeth before vs and saith, that his bodie is like vnto ours, and yet hee takes bread and breakes it, and giues it vnto vs to eate, and when we eate
Luke 24.39. it, he saith *This is my bodie*: and yet his bodie standeth before vs still. If his bodie be like ours (as he saith) how can it be eaten and be there, for ours cannot? Thus they would haue questioned, if they had not beene vsed to such phrases: but as they could vnderstand him when he called himselfe a stone, and a rock, and a dore, and a window, and a Vine, so they could picke out his meaning, when he said that bread was his bodie: for he had told
Iohn 16.5. them before, that he was *the bread of eternall life.*

Now

Now the bread of eternall life is not eaten with teeth, for the bodie cannot eate ſpiritually, no more then the ſoule can eate corporally, and therefore he is ſuch a bread as is eaten with faith, and ſo himſelfe ſaith in the Goſpel of *Iohn.* *Iohn.6.35.* Marke this eating by faith, and all the ſtrife is ended. Fleſh and bloud indeed need not faith to chew them, for the teeth can chew thē well enough. Therfore if the bread and wine were the bodie of Chriſt, then we need not faith to eate it, but all which haue teeth might eate Chriſts bodie, yea the Mice might eate it as well as men, for they eate the ſame bread that we do, as well after it is conſecrated, as before.

If this be not enough to batter the ruines of this vpſtart Hereſie, I will come to interrogatories, and ſee whether they haue learned it by rote, or by reaſon. If they ground their Tranſubſtantiation vppon theſe wordes of Chriſt, *This is my bodie*, which hee ſpake to his Diſciples: I aske them, whether they receiue that bodie *Marth.26.26.*

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Neither Chrifts mortal bodie, nor his immortal bodie, can be in the ſame.

which was mortall, or that bodie which is glorified; becauſe one of theſe bodies they muſt needs receiue, either his mortall bodie, or his glorified bodie. If they ſay, that it is his mortall bodie, the mortal bodie wil not profite them: for you ſee that mortall food is but for this mortall life, neither hath Chriſt a mortall bodie now to communicate vnto them, becauſe it is changed to an immortall bodie, therefore they cannot receiue the mortall bodie, becauſe Chriſt hath not a mortall bodie to giue them. If they ſay that they receiue his glorified bodie, then they muſt flie from this Text, for at that time Chriſt had no glorified bodie.

When this Sacrament was inſtituted, and Chriſt ſaid *This is my bodie*, his bodie was not glorified, becauſe the Sacrament was inſtituted before his death, and his bodie was glorified after his reſurrection. Therefore if they receiue the ſame bodie which the Apoſtles receiued, as they ſay they do, they cānot receiue a glorified body, becauſe then

then Christ had not a glorified bodie to communicate vnto them. Thus the rocks and sands are of both sides them, they receiue a bodie neither mortall, nor immortall: if Christ hath any such bodie, iudge you. Here they stand like a foole, which cannot tell one his tale; *Nebucadnezar* dreamed a dreame and knew not what it meant. *Dan.4.15.*

Beside, I aske them to whome Christ spake when he said, *This is my bodie. Marke* saith, he *spake to them*, that is, to his Disciples: well then, if these wordes, *This is my bodie*, were not spoken to the signes, but to the persons, not to the bread and wine, but to the receiuers: as the words which follow, *Do this in remembrance of me*: if these wordes were not spoken to the bread and wine, then it is plaine that they doe not change the nature of the bread and wine. If the nature of them be not altered, then the substance remaineth, and then we receiue no other substance with them, because two substances cannot be in one place. *Mar.14.24.*

Christ spake not to the bread and wine, but to his disciples.

More in the Lords Supper than bread and wine.

What then, is there nothing in the Sacrament but bread and wine, like a hungrey nunscion? Nay we say not that the Sacrament is nothing but a bare signe, or that you receiue no more than you see: for Christ saith, that it is his bodie, and *Paul* saith, that it is the *Communion of Christs bodie and bloud.* Therefore there is more in Sacramentall bread, than in common breade: though the nature be not changed, yet the vse is changed; it doth not onely nourish the body as it did before, but it bringeth a bread with it which nourisheth the soule: for as sure as we receiue bread, so sure we receiue Christ: not only the benefites of Christ, but Christ, although not in a Popish maner: yet we are so ioyned vnto him, as though we were but one body. As the spouse doth not marry with the lands & goods, but with the man himselfe, & being partaker of him, is made partaker of them: so the faithfull do not onely marry with Christes benefites, but with Christ him selfe, & being partakers of him, they are made

1. Cor. 10. 16.

A similitude

made partakers of his benefites : for Chriſt may not be diuided from his benefites, no more than the Sunne from his light. It is ſaid, *the Father gaue vs his ſonne*, and ſo the Sonne giueth vs him ſelfe. As the bread is a ſigne of his bodie: ſo the giuing of the bread is a ſigne of the giuing of his body. Thus he lyeth before vs like a Pellican which letteth her yong ones ſucke her bloud : ſo that we may ſay, the Lord inuited vs to Supper, and he himſelfe was our meate. But if you aske how this is? I muſt anſwere, it is a myſterie : but if I could tell it, it were no myſterie. Yet as it is ſaid, when three men walked in the middeſt of the fornace, *One like the Sonne of God walked amongeſt them:* So, when the faithfull receiue the Bread and Wine, one like the Sonne of God ſeemeth to come vnto them, which fils them with peace and ioy, and grace, that they maruell what it was which they receiued, beſides bread and wine. For example, thou makeſt a bargaine with thy neighbour for houſe or land, and receiueſt in earneſt

Rom.8.32.

Dan.3.25.

A ſimilitude

a peece of gold, that which thou receiueſt is but a peece of gold, but now it is a ſigne of thy bargaine, & if thou keep not touch with him, happelie it will claſpe thee for all that thou art worth; ſo that which thou receiueſt is bread, but this bread is a ſigne of another matter, which paſſeth bread.

Another ſimilitude.

Againe, thou haſt an Obligation in thy hand, & I aske thee, what haſt thou there? and thou ſaieſt, I haue here an hundreth pounds: why (ſay I) there is nothing but paper, ynke, and waxe: oh but by this ſaieſt thou, I will recouer an hundreth pounds, that is as good. So beloued, this is as good, that vnder theſe ſignes, you receiue the vertue of Chriſts body & bloud by faith, as if you did eate his bodie, and drinke his bloud indeede, which is horrible to thinke that any ſhould deuour their god, thinking thereby to worſhip him: neuer any Heretike nor Idolater conceiued ſo groſly of their God, before the Papiſt. We reade of a people which did eate men, but neuer of any people which did

eate

eate their God. Al the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh but no Apoſtle ſaith, that it is needfull that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith, and nothing is fit to apprehēd him whom we ſee not but faith: and therfore one of their own pillars ſaid, *Beleeue, & thou haſt eaten.* Faith doth more in Religion than the mouth, or elſe we might ſay with the woman, *Bleſſed are the breſts which gaue thee ſucke*, and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed, becauſe Chriſt was in her bodie, but becauſe Chriſt was in her heart, and leaſt this ſhould ſeeme incredible vnto you, becauſe *Mary* is called bleſſed among women. When Chriſt heard the womā ſay, *Bleſſed are the breſts which gaue thee ſucke*, he replied vnto her, *Bleſſed are they which heare the word of God, and keepe it, theſe are my brethren, and ſiſters and mother* (ſayth Chriſt) as though the reſt were no kin to him in heauen, though they were kin in earth. Thus if Chriſt

Augnſtine.

Luke.11.27.

Luke.8.21.

were in thy body, & thou shouldest say as this woman, *Blessed is the bodie which hath thee in it*, nay would Christ say, *Blessed is the heart which hath me in it.* If *Mary* were no whit better for hauing Christ in her armes, nor for hauing him in her bodie, how much better art thou, for hauing him in thy bellie, where thou canst not see him? Must the Sunne needes come to vs, or else cannot his heate and light profite vs, nay, it doth vs more good, because it is so farre off: so this Sunne is gone from vs, that he might giue more light vnto vs, which made him say, *It is good for you that I go frō you*; therfore away with this carnall eating of spiritual things. *Many daughters haue done vertuously, but thou* (saith *Salomon surpassest thē all.* So, many hereticks haue spokē absurdly, but this surpasseth thē all, that Christ must be applied like Phisicke, as though his bloud could not profit vs, vnles we did drinke it, and swallow it as a potion. Is this the Papistes vnion with Christ? Is this the manner whereby we are made one flesh with

Note.

Iohn. 16.7.

Prou. 31.29.

with Christ, to eate his flesh? Nay, when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh and not now. Christ tooke our flesh, we take not his flesh, but beleeue that he tooke ours, therfore if you would know whither Christes body be in the Sacrament, I say vnto you as Christ sayd vnto *Thomas*, touch, feele, and see. In visible things, God hath appointed our eyes to be iudges, for as the spirite discerneth spirituall obiectes, so sense discerneth of sensible obiectes. As Christ taught *Thomas* to iudge of his body, so may we, & so should they: therfore if you cānot see his body, nor feele his body, you may gather by Christs saying to *Thomas*, that he would not haue you beleeue that it is his bodie, for my body (saith Christ) may be seene, & felt. And thus Trāsubstātiatiō is foūd a lyer.

A way to know whither Christs body be in the Sacrament. *Iohn.* 20. 27.

Now if you aske me, why Christ calleth the signe by the name of the thing it selfe, I aske thee agayne. Mayst thou say when thou seest the picture of the Queene, this is the Queene, and when

Why Christ calleth the bread his bodie.

thou seest the picture of a Lyō, this is a Lyon: and may not Christ say when he seeth a thing like his bodie, *This is my bodie?*

I shewed you before, that euerie Sacrament is called by the name of the thing which it doth signifie, and therefore why should we stūble at this, more thā the rest? The reason why the signes haue the name of the things, is to strike a deeper reuerence in vs to receiue this Sacrament of Christ reuerentlie, sincerelie, and holilie, as if Christ were there present in bodie and bloud himselfe. And surelie, as he which defaceth the Queenes Seale, is cōuicted of contempt and treason to her owne person; so he which prophaneth these Seales of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if he had contemned Christ him selfe. This is the reason, why Christ calleth the signes of his body, his body, to make vs take this Sacrament reuerentlie, because we are apt to cōtēne it, as the *Iewes* did their Manna.

It

It followeth, *Do this in remembrance of me*, that is, theſe ſignes ſhal be a remẽbraunce of my death: when you breake the bread you ſhal remember the woũding of my body; and when you drinke the wine, you ſhall remember the ſhedding of my bloud. If we muſt do this in remembraunce of Chriſts body, which was broken like the bread, it is an argument that his bodie is not there, becauſe remembraunce is not of things preſent, but of things abſent; we remember not, but we ſee that which is before vs. This might put the Papiſts in remembrance that Chriſt is not ſacrificed now, when we do but remember his ſacrifice: this is not Chriſtes ſacrifice, but a remembraunce of his ſacrifice; he was ſacrificed before, and now it is applied, leaſt his ſacrifice ſhould be in vayne. This was done once reallie, when he offered himſelf vpõ the Croſſe, therfore that offering was called a ſacrifice, becauſe he was ſacrificed indeed; but this offering is called a Sacrament, becauſe it is but a ſigne of his ſacrifice. If Chriſt in this

Vers. 24.

If Chriſtes bodie were in the Sacrament, it were not a Sacrament but a ſacrifice.

Sacrament were offered indeed, then it ſhould be called a ſacrifice as his once offering was: but becauſe it is but a remembrance of his ſacrifice, therfore it is called a Sacramēt. This is not a ſacrifice of Chriſt, but a ſacrifice of our ſelues. Leaſt we ſhould take it to be a ſacrifice of Chriſt, Chriſt himſelfe calleth it a remembrance of his ſacrifice, *Do this in my remembraunce*. Here is our worke; as Chriſt hath done, ſo muſt we doe, ſo we miniſter, and ſo you receiue: we can giue you nothing but that which we haue receiued from him, as *Paule* ſaith. Therfore if Chriſt did not giue his mortall body which ſtood before them, and could not profit them, nor his glorified body, which was not glorified thē, and when it was glorified aſcended vp vnto heauen, and there abideth, how cā theſe iugling Prieſtes make their God again which made them? They can no more turne wine into bloud, and bread into fleſh, than they can commaund a Gnat to become a Cammell: for it is a greater worke to make God, than to make the world.

world. Therefore as Christ saith, *When they tell you, here is Christ, and there is Christ, beleeue them not*: So when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: for *Elias* ascention was a figure of Christs ascention, when *Elias* was ascended, yet some sought for his bodie vpō earth: so though Christ be ascended, yet many seeke his body vpon earth: but as they could not finde *Elias* body, so these can not finde Christes bodie, although they haue sought 300. yeares. But if his bodie were vpon earth, as they say, should we handle it and touch it, now it is glorified? After his resurrection he sayd to *Marie, Touch me not*, because his bodie was glorified, that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his bodie after it was risen, but onelie *Thomas*, to settle his faith. Thus you see we need to suborne no witnesses; for euery word in this text which they alledge for Trāsubstantiatiō, doth

Mat. 24. 23.

2. *King.* 2. 17.

Iohn. 20. 17.

make against Trāsubstantiatiō, whereby if Antichrist doth signifie thē which are against Christ, you see who may be called Antichrist. There is no question in Poperie (except Purgatorie the Popes Publicā & tasker) about which the Papists are at such ciuill warres among themselues, as about this transubstātiatiō. They cannot tell whē the chāge beginneth, nor what manner of chāge it is, nor how lōg the chāge continueth, som hang one way, & some another, like the *Midianites* which fought one against another. And no maruaile though their consciēces stagger about it: for to shew you the right father of it, it was one of the dreames of *Innocentius* the 3. in the yeare of our Lord .1215. so many yeares passed before Trāsubstātiation was named, & thē a Pope set it first on foote: so it came out of *Rome* the grādame of all heresies, and for wāt of Scriptures, hath been defended with fire, and sword, and swallowed moe Martirs, than all the gulfes of the Papall sea beside.

Iudg.7.22.

A monster of his age.

Now, when the doctrines of men go for

for Scripture, you ſhall ſee how many errours ruſh into the Church: for graũt but this to *Innocentius*, as the Papiſts do, that the bread and wine are changed into Chriſtes body. Firſt, it will follow, that Chriſts body is not aſcended vp to heauen, becauſe it remaineth vpõ earth, and ſo one of the Articles of our fayth ſhall be falſified, which ſaith, *He is aſcẽded into heauẽ* or if he be aſcẽded, & deſcended agayne, another Article will be falſified, which ſaith, *that he ſitteth at the right hand of his Father*, that is as *Peter* ſaith, he abideth in heauen. Secondly, it will follow, that Chriſt hath not a true body, but a fantaſticall body, becauſe it may be in many places at one time: for if his body be in the Sacramẽt, he muſt needes haue ſo many bodies as there be Sacraments; nay, he muſt haue ſo many bodies as there be bits in euerie Sacramẽt. Thirdly, it will follow, that his bodie is diuided from his ſoule, and conſequẽtly is a dead bodie, becauſe the bread is onely changed into his body, and not into his ſoule. Fourthly, it will follow,

Eight abſurdities which follow Trãſubſtantiation.

1. *Acts.19.11.*

Rom.8.34. *Acts.3.21.*

2.

3.

4.

that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, because they haue a mouth
5 to eate as well as the best. Fiftly, it will
Heb.9.28.& 10.12. follow, that Christs sacrifice once for all was not sufficient, because we must sacrifice him againe, and breake his bodie & shed his bloud, as the *Iewes* cru-
6 cified him vpon the Crosse. Sixtly, it will follow, that the bread being turned into the body of our redeemer, hath a part of our redemption as well as
7 Christ. Seauenthly, it will follow, that Christ did eate his owne bodie: for all the Fathers say that he did eat the same bread which he gaue to his Disciples.
8 Lastly, it will follow, that a Massing Priest shalbe the creator of his creator, because he makes him which made him: all these absurdities are hatched of Transubstantiation.

Thus when men deuise articles of their owne, while they strike vpon the handuill, the sparkes flie in their face; & they are like the man which began to build and could not finish it. When I

see

ſee the Papiſt in ſo many abſurdities for intertaining one error, me thinks he ſeemeth like a Collier which is grimed with his owne coales. Therefore as in manners we ſhould think of *Peters* saying, *Whether is it meete to obey God or men?* So in doctrines we ſhould thinke, whether it be meete to beleeue God or men. Thus you haue heard the author of this Sacrament, *the Lord Ieſus*; the time when it was inſtituted, *in the night that he was betraied*; the manner how it was inſtituted, *after thanks giuing*; the end why it was inſtituted *for a remembrance of his death*; and the diſcouery of Tranſubſtantiation, one of the laſt hereſies which *Babylō* hatched. Now, they which haue been Patrons of it before, ſhould do like the father and mother of an Idolatrer, that is, lay the firſt hand vpon him to ſhorten his life. Thus I end. Thinke what account ye ſhall giue of that ye haue heard.

Act. 5. 29.

Conclusion.

Deut. 13. 6. & 9.

The end of the firſt Sermon.

A TREATISE OF THE LORDES SVPPER.

The second Sermon.

1. Cor. 11. vers. 25. 26. 27. 28.

25 *After the same manner also he tooke the cup, whē he had supped, saying. This cup is the New Testamēt in my bloud: this doe as oft as ye drinke it, in remembraunce of me.*

26 *For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthelie, shall be guiltie of the bodie and bloud of the Lord.*

28 *Let a man therefore examine himselfe,*

and

and ſo let him eate of this bread, and drinke of this cup.

HEre I am to ſpeake of the ſecond ſeruice (as it were) at the Lordes Table, and of that preparatiō which is like the Wedding garment, that euerie man muſt bring vnto this banquet. Theſe wordes are diuerſlie repeated of the Euangeliſtes. Here it is ſaid, *This Cup is the New Teſtament in my bloud.* In *Mathew* and in *Marke, it is ſayd. This Cup is my bloud of the New Teſtament.* This is the firſt mētion which Chriſt makes of a Teſtament, as though now his promiſes deſerued the name of a Teſtament, becauſe the ſeale is ſet vnto them, which before this Sacrament was not ſealed, but like a bare writing, without a ſignet. This word *Teſtament*, doth implie a promiſe, and therefore teacheth vs, that the Sacrament doth cōfirme and ſtrēgthen, and nouriſh our

Mat.26.28.
Mar.14.24.

fayth, becauſe it ſealeth the promiſe which we ſhould beleeue.

Here is to be noted, that Chriſt doth not onely ſpeake of a Teſtament but he calleth it a *New Teſtamẽt*, which words neuer met together before, as though the Law were for the old man to mortifie him, and the Goſpell for the new man to comfort him agayne: or, as if the old Teſtament had ſo waſht her face, and chaunged her apparell at Chriſtes comming, that one would not thinke it the ſame, but a New Teſtament, becauſe euẽ now ſhe was ſhadowed with a thouſand Ceremonies, & now they are gone from her, like a myſt at the Sunne riſing. As Chriſt calleth loue a *New Commaundement*, becauſe he renewed it like a Law worne out of memorie, ſo he calleth the promiſe of ſaluation a New Teſtament. Becauſe as it was renewed to *Sem*, and after renewed to *Abraham*, and after renewed to *Dauid*, ſo now he renewed it agayne: which ſhould bee alwaye new and freſh vnto vs. Euerie Teſtament is con-

*Iohn.*13.34.

firmed

firmed with bloud; the old Teſtament was confirmed by the bloud of Goats, and Bullockes, and Rammes, but the New Teſtament is confirmed by the bloud of Chriſt, *My bloud* (ſaith Chriſt) *is the bloud of the New Teſtament*: nay *This Cup* (ſayth Chriſt) *is the New Teſtament*. You may ſee thē that they may gather as well out of Chriſtes wordes, that the Cup is the New Teſtament, as that the Wine is his bloud. For Chriſt ſayth, *This Cup is the New Teſtament*, as well as he ſayth, *This Wine is my bloud*, or *This bread is my body*. Beſide, when Chriſt ſpeakes of a New Teſtament, he implieth, that the old Teſtament is fulfilled, the Sacrifices, and Ceremonies of the Law, did ſignifie Chriſt before he came, therefore they are fulfilled in his comming, no mo Sacrifices, no mo* Ceremonies, for the truth is come. Sacrifices and Ceremonies are honorably buried with the Prieſthood of *Auron*, let them reſt, it is not lawfull to violate the Sepulchers of the dead, and take their bodies out of the earth,

*Heb.*9.18.

*Mat.*26.28.

*Luke.*22.20.

*Heb.*8.13.

* For types and figures.

1.*Sam.*28.14. as the Witch would raise *Samuell* out of his graue. Therfore they which retaine Ceremonies, which should be abrogated, reliques of Iudaisme, or reliques of Papisme, may be said to violate the sepulchers of the dead, and disturbe the deceased, like the Witch, which presumed to raise *Samuell* out of his graue.

This Testament is called a Testament in bloud, because the Testament and will of a man is cõfirmed when the man is dead; so Christ cõfirmed his Testament by his death. *Moses* saith, that
*Leuit.*17.11. *life is in the bloud*, so the bloud of Christ is the life of this Testament. If Christes bloud had not been shed, this Testament made vnto vs had been vnprofitable, as the Testamẽt of a Father is to his Sonne, if the Father should not dye but
*Heb.*9.22. liue. Therefore the Apostle sayth, without shedding of bloud there is no remission of sinnes. Therfore the Testament or couenaunt of the remission of our sinnes, is called the Testament in bloud; the bloud of Christ is the seale of the Testament, which we haue to shew

ſhew vnto God for the remiſſion of our ſinnes, and the two Sacraments are a ſeale of that bloud, to witnes that it was ſhed.

Againe, this is a matter regarded in Teſtaments and Willes; to the Teſtament of him that is dead, no man addeth or detracteth, but as the Teſtator made it, ſo it ſtandeth without alteration: ſo ſhould this Teſtamēt of Chriſt, and this Sacrament of Chriſt, no man ſhould alter it now he is dead: for hee which addeth or detracteth hath a curſe in Gods booke. Therefore Chriſt when he inſtituted this Sacrament, commanded, *do this*, that is, do as I do, leaſt they ſhould ſwarue one whit from his owne manner: yet how many gaudes haue the Papiſts added to it, that he which had heard Chriſt ſay, *Do this in remembrance of me*, and ſhould ſee how they handle the matter in their Maſſe, could ſee nothing to remember Chriſt by, but a vaile to hide Chriſt from him. Therfore this commandement was repeated againe when he gaue the wine, *Do this*,

Deut.4.2.
Reuel.22.18.

The popiſh receiuing vnder one kind confuted.

&c. as he commanded them to eate the bread in remembrance of him, so he commandeth them to drinke the wine in remembrance of him: nay, he speaks more precisely of the wine than of the bread; for he saith of the wine, *Drinke you all of this*, which he saith not of the bread. Surely Christ did foresee that some proud Heretiks would do otherwise after him, euen as it is come to passe: for the Papist doth breake this Commandement of Christ, as flatly as *Saul* brake the commandement of *Samuel*. *Samuel* commanded him to kill the fat & the leane: *Saul* killed the lean, but not the fat; so Christ commandeth to receiue bread and wine, they teach to receiue bread, but not wine: Christ saith, *Drinke you all of this*, they say drink not all of this: Christ gaue the bread and wine to all, they giue the bread to all, & the wine to some: their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drinke for spilling on their cloathes. Is this the

Matth.26.27.

1 Sam.15.9.

Church

Church which cannot erre? Doe they think to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Souldiers diuided Christes coate, but these diuide his bodie, and separate the bread & wine which Christ hath ioyned. *Paul* speaketh of heretikes which taught, *Touch not, tast not, handle not*: so these say, touch not, tast not, handle not, when they should say, Touch, and tast, and handle. Of all Heresies either old or new, there is none so iniurious to the common people, as the pasture of shauelings Poperie, for they may not reade the scriptures; they may not come to Councels; they may not examine that which is taught thē; they may not be buried without a mortuarie; they may not drinke at the Cōmunion, as though their Priestes were their Lords. Therefore we may say as a Heathen did, *There is no charitie in the Papists Sacrament*, because like *Ananias*, the Priestes keepe backe that which they should distribute, & mangle the Sacrifice as though *Ely* his Sonnes had

Matth.27.35.

Coloss.2.21.

How the Popish Priestes do iniure the people.

1
2
3
4
5

Act.5.2.

left their hooke to the Massing Friers.
1.Sam.2.13. Thus that yee may know who succeed the Pharisies, they haue fulfilled that which the Pharisies did, that is, *By their owne Commandements they haue made the Commandement of God of no effect.*
Mar.7.13. For whereas the purpose of Christ was to tye our faith wholly to himselfe, that we should not seek for any thing without him, knowing that the maintenãce of this life hath need both of meat and drinke, to teach vs that all sufficiencie is in himselfe, by bread and wine he sheweth, that he is in stead both of meat and drinke, that is, in stead of al: which signification is taken away where the wine is not giuen as well as the bread. Therefore as it is said of a horrible and
Iudg.19.30. odious crime, *Consider the matter and giue sentence*: so I wish all to consider this Innouation, and giue sentence of it. Can there be any clearer contradiction to the Word, or bolder checke to Christ, than when he saith, *Drinke you all of this:* to say, drinke not all of this?
Gen.2.17. It is euen as when God said, *Ye shal die*, the

the diuell ſaid, *yee ſhall not die*. Shall we go now to a Counſell, or a Father, or a Doctor to inquire whether this doctrine be like Chriſts doctrine? I do verely thinke that none here is ſo ſimple but that he ſeeth, that if any thing can be contrarie to Chriſts ſpeech, this is contrarie to it. But this is onely their detraction from the Sacrament.

Now you ſhall heare their additions to the Sacrament, looke vpon their veſtures, and their geſtures, and their Altars, and their pix, and their incenſe, & their beckes, and their nods, and their turnings, all this is more then Chriſt did, and therefore the Prophet may ſay againe, *Who hath required this of you?* *Eſai.1.12.* Did Chriſt commaund you to do more then he did, and not do as he did? Therfore let them which haue eyes to ſee, be thankfull for their light, when they heare how blind they were, whom God gaue ouer to be ſeduced.

The fruit of this Sacrament is noted in theſe words, *Which is broken for you,* *Verſ.24.* *which is ſhed for you*, that is (as *Matthew*

Matth.26.28. interpreteth) *ſhed for the remiſſion of*
Gen.1. *ſinnes*. As al was made for vs, ſo al which
Chriſt ſpake, he ſpake for vs, and all
2.Cor.4.15. which Chriſt did, he did for vs, and all
which Chriſt ſuffered, he ſuffered for
vs, that the ſinnes of men might be for-
giuen, and yet ſo few apprehend this
benefite, that the way to heauen is cal-
Matth.7.13. led *a narrow way*, as though all theſe
pains did ranſome but a ſmal number,
and certaine order of men. All are not
ſaued by Chriſtes death, but all which
are ſaued, are ſaued by Chriſts death: his
death is ſufficient to ſaue all, as the ſun
is ſufficient to lighten all: but if anie
man winke, the Sunne will not giue
him light: ſo, if any man contemne, &
will not receiue, Chriſt will not thruſt
him into Heauen, but euerie man ſhall
haue that which he chooſeth (as *Dauid*
Pſal.119.17. ſaith) *Bleſſing to him that loueth bleſſing,*
and curſing to him which loueth curſing.
There wants not a hand to giue, but a
hand to take. *I would* (ſaith Chriſt) *but*
Matth.23.37. *you would not*. Stretch forth thy hand,
and here is Chriſtes hand, which takes
Gods

make thee quake and tremble if thou ſhouldſt ſee but another ſo diſmẽbred before thy face? Thou haſt no comfort now but this, when I haue ſuffered I ſhall be free; before to morrow at this time all my paine will be paſt, though my ſhame continue and my children be beggers. What grace, what fauour, what mercie, now, to pardon thee all this, and ſaue thy life, and ſet thee at libertie, as though thou haddeſt neuer offended? So I and thou, and euery one here had committed treaſon againſt the King of Kings, and ſtood condemned for it, not to ſuffer and then to be free, like them which breake the lawes of men, but to ſuffer and ſuffer, and euer to ſuffer all that the diuels would heape vpon vs. Then came the mercie of GOD for Chriſt which ſhed his blood, like an vmpire betweene God and vs, and ſaid as *Eſaiah* ſaid to *Hezekiah*, **Thou ſhalt not die but liue*, looſe him, let him go, for he is mine. So we were ſtayed like the widdowes ſonne when hee was carried to his graue.

*His wordes are not ſo, but the effect of his words. 2. *King.* 20. 5. *Luk.* 7. 15.

This is the benefite of Chriſts death, and this Sacrament is the remembrance of it, and therefore whenſoeuer we receiue it, this addition commeth with it,

Matth.26.28. *which is ſhed for the remiſſion of ſinnes:* our fault was ſo hainous and grieuous, that no ranſome could counteruaile it, vnleſſe GOD himſelfe had ſuffered for vs. Being in this extremitie, neither man, nor Angel offered his life for vs, but the Prince himſelf, which ſhold haue crucified vs, came to be crucified of vs, for vs, that we might ſay with

The merciſull Article. ſtedfaſt faith, *I beleeue the remiſſion of ſinnes*, not the ſatisfaction of ſinnes, but the remiſſion of ſinnes. Marke this diſtinction againſt Popiſh merites of works, or penance, Chriſt hath ſatiſfied and not we; we are remitted and not Chriſt: therfore we ſay in our Confeſſion, *I beleeue the remiſſion of ſins*, which I may call the merciful Article, becauſe it is the quinteſſence and ſweetneſſe of all the twelue. Therefore who but Antichriſt durſt depraue it? If there be a ſatisfaction for our ſins by our works,

or

or by our Pilgrimages, or by our Maſſes, or by our penance, let Chriſt neuer be called a forgiuer, but an exchanger like the Pope, which ſelleth his pardons. Wretched creatures which will not receiue the Lord when he comes to their dore. Chriſt ſaith, *take for nothing*, and they ſay no, we will not take, but buy. Vile baſe miſerable men diſdaine to take grace of God without ſatisfaction, but they wil cope with the Lord, & giue him ſo manie Pilgrimages, faſt ſo many dayes, heare ſo many Maſſes, & pay ſo many works for it, vntill they haue done as much good as they haue done euill. Our ſinnes are infinite, and God is infinite, but our workes are finite, in number and meaſure, how can they anſwere then to that which exceedeth number and meaſure? Therefore be content with *Ioſephs* brethrē to take your money again, & ſay that you haue corne for nothing, that is, you are ſaued for nothing, or elſe when you ſay, *I beleeue the remiſſion of ſinnes*, you lie vnto God, becauſe you do not beleeue

Reuel.21.6.

Gen.42.25.

the remiſſion of ſinnes, but ſatisfaction for ſinnes, like the Papiſts.

Verſe.26. It followeth, *As often as yee ſhall eate this bread, and drink this cup, ye ſhall ſhew the Lords death till he come.* Here are three inuincible argumẽts againſt Popiſh Tranſubſtantiation, like the three witneſſes vnder which euerie worde doth ſtãd. Firſt we are ſaid to *eat bread*; then it is not fleſh but bread. Secondly, we are ſaid *to ſhew the Lords death*; then it is but a ſhew or repreſentation of his death. Thirdly, it is ſaid, *vntill he come*; if he be to come, then he is not come; if he be come, how can we ſay, vntill he come. The effect of this verſe was ſhewed in theſe words, *Doe this in remembrance of me:* for to ſay, *Do this in remembrance of me*, and to ſay, *ſo oft as you do this, you ſhew my death*, is much at one: ſo that if you call this Sacrament a ſhew of Chriſtes death, as it is called here, then it is not Chriſt; or if you call it a remembrance of Chriſt, as it is called there, yet it is not Chriſt, but a ſhew, or remembrance of Chriſt: but this is

Three argumẽts againſt Tranſubſtãtiatiõ in one verſe.

Deut.17.6.

ſuch

ſuch a ſhew, and remembrance, that the next verſe ſaith, *Whoſoeuer receiueth it vnworthely, is guiltie of the bodie & bloud of Christ.* *Vers.27.*

What it is to receiue vnworthyly.

Will yee know who receiueth vnworthily: In verſe 29. *Paul* ſaith, he diſcerneth not the Lords bodie: that is, which putteth no difference betweene this bread and other, but eateth like a child, the meat which he knoweth not: and after the bread ſeemeth ſtones to him, and the wine poyſon, becauſe his conſcience telleth him, I haue receiued vnworthily, before I could ſay like *Dauid, My heart is prepared. My ſheep* (ſaith Chriſt) *know my voice:* as they diſcerne Chriſts words, ſo they diſcerne Chriſts bodie, and therefore ſo often as they come to the Lords Table, they ſeeme to come into the Lords preſence: there they greete and kiſſe and imbrace one another with affections, which none cā know, but they that feele, like *Iohn*, which leaped in the wombe, ſo ſoone as Chriſt came neare him? *Iohn.10.27.* *Luk.1.41.*

Will ye know beſide, what it is to be

How receiuers may be guiltie of Christes death.

guiltie of the bodie & bloud of Christ? euen as *Iudas* was guiltie for betraying him, and *Pilate* for deliuering him, and the *Iewes* for crucifying him; so they are guiltie which receiue this Sacrament vnworthily, as *Pilate* and *Caiphas* and *Iudas* were. If they be guiltie of Christs death, they are guilty of their owne death to, as if they had committed two murthers: and therefore *Paul* saith after, that many of the *Corinthians* died onely for the vnworthy receiuing of this Sacrament. As the word is the sauour of death to them which receiue it vnworthily, so the Sacrament is the sauour of death to thē which receiue it vnworthily: it neuer goeth into their mouth, but they are Traitors *ipsō facto*, and may say to Hell, this day I haue taken possession of thee, because I am guiltie of Christs bloud. Therefore it followeth immediatly, *Let a man examine himselfe before he eate of this bread, or drinke of this wine*, as if he should say, if he which receiueth this Sacramēt vnworthily, be guiltie of Christes death,

Mar.14 44.
Mark. 15.15.
Mark.15.25.
Vers.30.
1.Cor.2.16.

How we should be prepared before we cōe to the Lords Table.

like

like *Iudas* which hanged himſelfe: if theſe ſignes be receiued to ſaluation or damnation like the word, the next leſſon is, to examine your ſelues before you receiue, leaſt you receiue like the ſonne of perditiõ, which ſwallowed the bread and the diuel togither. Therfore, *Let a man examine himſelfe, and ſo let him eate:* that is, let him examine firſt, & receiue after: for if we ſhould receiue the bread of the earth reuerẽtly, how ſhold we receiue the bread of heauen? When *Iehonadab* came to *Iehu* his chariot, he ſaid, *Is thy heart vpright as my heart is toward thee?* So when we come to the Lords Table, he would haue our hearts vpright to him, as his heart is to vs, for who feaſteth his enimies and mockers? The golden Ring ſitteth higheſt at our table, but the wedding garment ſitteth higheſt at this Table. It is ſafer eating with vnwaſhen hands, than with an vnwaſhen hart. The *Iewes* were taught to chooſe the Lambe of the Paſſeouer on the tenth day of the firſt moneth, in which moneth they cãe out of *Egypt*: &

Ioh. 13. 27.

1. *Sam.* 9. 13.

2. *King.* 10. 15.

Iames 2. 2.

Exod.12.3. & 6. on the fourteenth day after, they were taught to eate him, so they had foure dayes respit betweene the chooſing, and the killing, to prepare and sanctifie thēselues for the Passeouer, which was a signe of the Lords Supper. This admoniſhed them, that the matter now to be performed, was verie waightie, and therfore they were deepely to consider it, for now was the action, & summe of all saluatiō in handling: if they did prepare themselues so before they did receiue the figure of this Sacrament, how shold we be prepared before we receiue the Sacramēt it selfe? Therfore as *Iosiah* commanded the *Leuites* to prepare the people: 2.Chro.35.6. so *Paul* aduiseth the people to prepare themselues, that is, to examine whether they haue faith, and loue, & repentāce, before they come to this feast. By this al may see, first that *Paul* would haue euerie lay man so skilfull in the scripture, that he be able to examine himself by it; for this admonition is not to thē which minister the sacramēt, but to al which receiue the sacrament. And

Al are bound to know the Scriptures.

the

the rule by which we muſt examine our ſelues, is the law which we ſhould obey: therfore if the rule be vnknowne, the examination muſt be vndone. Our doctrine muſt be examined by the doctrine of the Prophets and Apoſtles; *Act.17.11.* our prayers muſt be examined by the ſixe petitions of Chriſts prayer; our beleefe muſt be examined by the 12. Articles of faith; our life muſt be examined by the ten Cō maundements of the Law. Now, he which hath his Touchſtone may trie gold from copper, but he which hath it not, takes one for the other. Therfore, before *Paules Examine*, you had need to learne Chriſts *Search, Search the Scriptures*, and they wil lighten you to ſearch your ſelues. This is the doctrine with which I will end, and the neceſſarie point for which I chuſe this text, to teach you (if I could) that Chriſtian Arte how to examine your ſelues.

Note. *Exod.20.1. &c.* *2.Cor.13.5.* *Iohn.5.39.*

Let a man examine himſelfe before he eate. Here is firſt an examination. Secondly, an examination of our ſelues. Thirdlie, an examination before we

Verſ.28. The diuiſiō.

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come to the Sacrament. Touching the first, here *Paule* sayth, *Examine your selues*, but in 2. *Cor*. 13. he doubleth his charge, *Proone your selues*, and agayne at next word, *Examine your selues*; as if he should say, this worke must be done when it is done, because it is neuer throughlie done, and therefore we must double our examination, as *Paule* doubleth his coũsell. If a mã suspect his enemie, he will trie him with a question, if that will not search him, he will put forth another; if that be spied, he will moue another, like one which putteth diuers keyes into a locke vntill it open. So he which examineth, must try and try, proue and proue, search and search,
2. *Cor*. 11. 14. for the Angell of darkenesse is like an Angell of light, and we haue no way
1. *Iohn*. 4. 1. to discouer him, but that of *Iohn*, *Trie the spirites*. God examineth with trials, the deuill examineth with temptations, the world examineth with persecutiõs: we which are thus examined, had need to examine to. If any mã skill not what *Examining* meaneth, the

verie

verie word *Examine*, is ſo pregnant, that it prompteth vs how we ſhould examine; for it ſignifieth to put our ſelues vnto the Touch-ſtone, as if we would trie Gold from Copper. Therfore one ſaith, that Examination is the eye of the ſoule, whereby ſhe ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euerie ſpot in her face, how all her graces are ſtayned, then ſhe takes the water of life, and waſheth her blots away. After, ſhe lookes agayne, and beholdeth all her giftes, her faith, feare, loue, patience, meekeneſſe, and marketh how euerie one doth floriſh, or wither. If they fade and decay; that ſhe feeleth a conſumption, then ſhe taketh preſeruatiues, and reſtoratiues of prayer, and counſell, and repentance, before the ſickneſſe grow: thus euery day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt

A deſcriptiō of true examination.

within, and periſh ſodenly.

To heare, and read, pray, and faſt, and communicate, is a worke of many, but to examine thoſe workes, is the faſhion of few, and therfore *Ieremie* cõplaineth, *No man ſayth, what haue I done?* as if he ſhould ſay, no mã examineth himſelfe: and therfore in all the Scripture it is ſaid but of one, *that he feared all his workes*, as though he durſt not thinke, nor ſpeake, nor do any thing before he had examined what it was, from whence it came, and whether it went: ſo the more precious treaſure is deeper hid in the groũd.

Iere.8.6.

Iob.9.28.

Mat.13.44.

The ſecond point is, to *Examine our ſelues*, *Paule* ſaith, *Trie all things*, much more ſhould we trie our ſelues. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the deuill did. The Diſciples of Chriſt ſaid, *Maſter, is it I?* not Maſter, is it he? The Diſciples of *Iohn* asked, *Maſter, what ſhall we do?* not Maſter, what ſhall they do? we muſt obey ſome, and heare others, and admoniſh others, & loue all, but examine our ſelues.

1.Theſſ.5.21.

Mat.13.25.

Mat.26.22.

Luke.3.10.

ues. That which we applie vnto others, the Apoſtle applieth vnto our ſelues; for when we ſpeake of an examiner, we intend one which examineth other: when we ſpeake of an accuſer, we intẽd one which accuſeth other: when we ſpeake of a Iudge, we meane one which iudgeth others, but the Scripture crieth, *Examine thy ſelf, accuſe thy ſelfe, iudge thy ſelfe*, that is, be not curious to ſearch a mote in thy brothers eye, but pull out the beame which is in thy owne eye. This doth ſhew that they which ſit in Gods chaire to iudge others, commonly haue greater faults themſelues, than they whom they vſe to iudge: and therfore Chriſt calleth their fault a beame, and the others a mote. This made *Dauid* ſay, *Examine thy heart*, thy heart is thy owne heart, therefore thou muſt examine whether thou pray, whether thou watch, whether thou faſt; and not whether he pray, whether he watch, as the Phariſie examined the Publicã, leaſt thou haue *Peters* checke: when he examined what *Iohn* ſhould do, Chriſt ſaid,

1.Cor.11.13.

Mat.7.3.

Pſal.4.4.

Luke.18.11.

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Iohn.21.22. *What is that to thee? follow thou me.* Thou art a priuate man, and haſt a priuate examination, therfore let thy queſtion be, *What haue I done?* and make thy Anatomie of thy ſelfe.

See beloued, we may not beleeue our ſelues before we haue examined our ſelues: for we are falſe hearted; and the notableſt coſiner that deceiueth moſt, for one time that he deceiueth others, ten times deceiueth himſelfe. Becauſe the fleſh is a wylie ſeruaunt, and will lye like *Gehezi* to his own maſter, and face him that it hath not ſinned, when it cõmeth from ſinne: therefore as *Eliſha* examined his ſeruãt, ſo the ſoule muſt examine her ſeruant, that is, man muſt be ielous of himſelfe, and take himſelfe for a lyer, for a flatterer, for a diſſembler, vntill he be throughly acquainted with himſelfe: for no mã is ſo often beguiled, as by himſelfe, by truſting his double heart, and taking his owne word without further triall. If *Paule* had bid vs examine others, we would haue ſifted thẽ like Sathan *Sathã hath deſired to ſift thee,*

2.King.5.25.

2.King.5.26.

Luke.22.31.

thee, ſaith Chriſt to *Peter*, ſo we haue a deſire to ſift others: euen *Peter* which was ſifted of Sathan, longed to ſift *Iohn*, and know what he ſhould do, before he karkened to his owne charge. Therfore the helpe of examination is a needfull preſeruatiue, although we were as ſoūd as *Peter*. They which are ſuſpected of crime do not examine thēſelues, but are examined of others, leaſt they ſhould be partiall: but a Chriſtian muſt examine himſelfe of his crime, and be his own iudge, his own accuſer, & his own condemner: for no man knoweth the ſpirite of man but the ſpirite which is in man, which will condemne him if he be guiltie, and tell him all that he hath done, and with what minde he did it, & what he deſerueth for it. This is the priuate araignement, or cloſe Seſſions, when Conſcience ſits in her chaire to examine, and accuſe, and iudge, and condemne her ſelfe, becauſe ſhe will not be condemned of God. 1. *Cor*. 2. 11.

Thus holie men haue kept their Seſſions at home, and made their hearts

the foreman of the Iury, and examined themſelues as we examine others, the feare of the Lord ſtood at the doore of their ſoules, to examine euery thought before it went in, and at the doore of their lips, to examine euery word before it went out, whereby they eſcaped a thouſand ſinnes which we commit, as though we had no other worke. So thou ſhouldeſt ſit in iudgement of thy ſelfe, and call thy thoughtes, and ſpeaches & actions to giue in euidēce againſt thee, whether thou be a Chriſtian, or an Infidell, a ſonne or a baſtard, a ſeruaunt or a rebell, a Proteſtant or an hypocrit; if thou finde not faith, nor feare, nor loue, nor zeale, when thou examineſt thy ſelfe, let no man make thee beleeue that thou art holy, that thou art ſanctified, that thou art a Chriſtian, that thou art a beleeuer, that thou art a Goſpeller, becauſe thou art worſe than thou ſeemeſt thy ſelfe; for euery man is partiall to himſelfe when he is moſt hūbled. Therfore if my heart tell me that I do loue God, whom ſhall I beleeue before my ſelfe?

ſelfe? As *Salomon* ſaith, *No man cã ſearch the heart of the king*: ſo *Paule* ſaith, *No man knoweth the ſpirite of any man, but the ſpirite which is in man*, that is, no mã feeleth the heart of man ſo well as him ſelf. And yet himſelfe, although he haue liued with it euer ſince he was borne, doth not know his owne heart vnleſſe he examine it narrowly, no more than he knoweth his owne bones, or his vaines, or his ſinewes, or his arteries, or his muskles, how many are in his body, or where they lye, or what they do. This ſeemes ſtraunge that a man ſhould not know his owne heart, yet it is true that the beſt of vs al doth not know his own heart, though he haue dwelt with it frõ his mothers wombe. For Chriſt ſaith to his diſciples, euen to his diſciples, *You know not of what ſpirite you are*, that is, you think better of your ſelues thã you are, and know not what the clocke ſtriketh within. There is a zeale without knowledge, and there is a knowledge without zeale; there is a faith without obedience, and there is an obedience without fayth; there is a loue without

Prou. 25. 3.

1. Cor. 2. 11.

Luke. 9. 55.

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feare, and there is a feare with loue, and both are hypocrites. Therefore
Iudg.16.6. as *Dalilah* ſearched where *Sampſons* ſtrength lay, ſo let euery man ſearch where his weakeneſſe lyeth, and alway be filling the emptie gap.

3 Now this examination muſt go before vs to the Sacrament. Euerie meate worketh according as it is digeſted, & this meate worketh according as it is receiued. Therefore when Chriſt had taught what we ſhould doe in receiuing the Sacrament, now *Paule* ſheweth what we ſhould doe before we receiue the Sacrament, *Let a man examine himſelf.* But ſome will come before they examine themſelues, and therfore as the Prieſtes of the Law, had authoritie to put by lame and blind ſacrifices, ſo the Miniſters of the Goſpell haue power to put by lame and blind receiuers, and he which doth not ſo, giueth a ſword into their hands to kill them ſelues. If the Paſtor would vſe this examination duely, it were the onely way to make euery one examine himſelfe, leaſt he be put by like *Non proficients*. As

Iphtah

Iephtah discerned the *Ephramites*, because whē they should pronoūce *Shibboleth*, they pronounced *Sibboleth*: so all which cannot pronounce Christ, that is giue a reason of their faith, are to be thrust from this Table.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receauing, and a preparatiue before receauing; which if it be wanting, the receauer receaueth vncomfortablie, the prayer prayeth idlie, the hearer heareth vnfruitefullie, like those which eate before hunger, and drinke before thirst. *Luke.8.18.* *Eccle.4.17.*

This preparatiue before hearing and praying, and receiuing, doth signifie, that there is a kinde of Phisicke in these three, for preparatiues are ministred alwayes before Phisick, & as the preparatiue which goeth before, maketh way to the Phisicke, or else it would doe no good, but hurt: so vnlesse examination go before the Sacramēt, we seale vp the threatnings which are written against vs, in stead of the promises which are

made vnto vs, for the Sacramēt is a ſeale, and therfore ſealeth good or euill, as euerie other ſeale doth.

The preparatiue before we receiue, is to *Examine*. As *Iohn* was the forerunner of Chriſt, ſo examinatiō is the forerunner of the Sacrament, like the harbinger, which rideth before to prepare the rowme. For, if *Iob* commanded his ſonnes to ſanctifie thēſelues before they did come to his ſacrifice, how ſhould we ſanctifie our ſelues before we come to Chriſtes Sacrament, wherein we are commaunded to doe as the Lord him ſelfe did which inſtituted it? It is ſaid, that the Chamber wherein Chriſt did inſtitute this Sacrament, was trimmed; the Chamber wherein the Apoſtles receiued this Sacrament was trimmed: If *Iudas* Chamber, his inner Chamber had bene trimmed ſo to, he had receiued this Sacrament with as much comfort as the other Diſciples did: but becauſe his heart was not trimmed, therefore he was the firſt which was condemned for the vnworthie receiuing of this Sacrament. *Adam* did not thinke that death had

Luke.1.76. The ſecond examinatiō. *Iob.1.5.* *Luke.22.12.* *Gene.3.6.*

had bene in an Apple, ſo you would not thinke that death ſhould be in bread: but as a coale hath fire in it beſide the coale it ſelfe, which fire doth either warme or burne; ſo this meate hath another meate in it beſide that which is ſeen, which doth either ſaue or deſtroy: therefore he which commeth to this ſpirituall meate, muſt examine whether hee haue a ſpirituall mouth, as well as a carnall mouth, or elſe he ſhall receiue no more than he ſeeth, and that which he ſeeth not ſhall deſtroy him. *No man* (ſaith Chriſt) *putteth new wine into old veſſels, leaſt the veſſels breake and the wine leake.* Mar. 2. 22. This Wine is new Wine, therefore put it into new veſſels, holy veſſels, ſanctified veſſels, or elſe it will leake forth & breake the veſſell, & thou ſhalt haue no more taſt of it, than while the reliſh of bread is in thy mouth. When Chriſt commeth to our houſe, ſhall we not looke whether our Chamber be trimmed, as the Chamber was trimmed againſt his cõming to the Paſſe-ouer? But how ſhal we trimme it?

When a man takes an office, he exa-

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mineth his substaunce: when he takes a trade, he examineth his skill: when he goeth to fight, he examineth his strength, but these wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou must inquire at that time, that is, how thou shouldest examine thy selfe?

1.*Thess.*5.16. As some prayer may be at all times, and some reioycing may be at all times; so some examination is at all times.

*Iob.*9.28. Thus *Iob* examined himselfe euerie day, nay, euery houre, because he scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or

1.*Cor.*11.29. dānation; because it is the feast, to which whosoeuer commeth without his wed-

*Mat.*22.11. ding garment, shalbe cast into vtter darknesse, because it is a seale which sealeth a curse or a blessing. Therefore hauing obserued that examination is the necessariest lesson in Christianitie, and lesse knowne than other, I haue studied since my Sermō to lay downe three examinations which you should vse at all

times,

times, and a ſpeciall examination, for the Communicants Catechiſme, which leadeth immediatly to the Sacramēt as a gueſt is handed to the Table. In the firſt examination I wil ſhew thee a rule how thou ſhalt trie others ſpirites, and how thou ſhalt trie thine owne.

Thou ſhalt trie ſtraunge ſpirites by their manner of ſpeaking, plainlie, or doubtfullie, boldlie, or fearefullie, therfore we read that the oracles of the heathen had a double meaning, and that the falſe Prophets neuer ſpake boldlie, but where their patrons were readie to fleſh them. 1

1 The firſt examination vpon the markes of true ſpirits & the falſe, in our ſelues or other.

1. *King.* 22. 11

By the proportion of faith: for euerie hereſie is contrarie to ſome article of our beliefe, as euerie ſinne is againſt ſome of the ten Commandements. 2

By the euent of their ſpeaches: for they take not effect, as it is ſayd in the 18. of *Deut.* and therefore they are called falſe Prophets. 3

Deut. 18. 22. *Mat.* 7. 15.

By their fruits: for none of the falſe Prophets were good men. 4

Mat. 7. 16.

By their ſucceſſe: for if they be not of God, they will come to nought, as the 5

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Arians and *Manichees* and *Pelagians* are vanished, as if they had neuer bene, so time shall weare out euerie doctrine that is not truth. This is thy rule to trie others spirits.

1. Thou shalt trie thine owne spirit by the motions that it hath to good, or euill. For as a good stomach turneth all that it eates, into good nutrimēt, and a bad stomach turneth all that it eates into raw humors: so a good minde cōuerteth all that it heareth, & all that it seeth, and all that it feeleth, vnto some profite, but a bad minde maketh a temptation of euery thing: therfore it is said, *To the cleane all things are cleane*, and so, to the vncleane nothing is cleane; that is, they defile themselues with euerie thing.

Rom.14.14. *Titus.1.15.*

2 Secondly, by the first cause, or preparation which thou haddest vnto it, for whatsoeuer it be, thy thoughts will be where thou loueſt: to verifie that saying, *Where a mans treasure is, there will be his heart*, for lightlie, the beginning is a picture of the end, and the act is like the thought which set it a worke.

Mat.6.21.

Thirdly,

Thirdly, by the manner of thy con- 3
ſolation in it, whether it be of know-
ledge, or ignorance, whether it be con-
ſtant, or mutable, calme, or boyſterous,
ſimple, or mixt; for as a cleare fountain
yeeldeth cleare ſtreames, ſo a pure hart
hath pure ioyes.

Fourthly, whether it bring to Chriſt, 4
or take any thing from him to thy ſelf,
like al the parts of Popery, which man-
gle his honour either to Angels, or to
Saints, or to Pope, or to Images. If it a-
bide all theſe queſtions, and draw thee
not from any good, then thou maiſt
ſay, it is from God, water the ſeede O
Lord, which thou haſt ſowne. This is
the fruite of thy firſt examination. In
the ſecond, by making thee diſcerne
whether another be a Chriſtian, I will
teach thee to know whether thy ſelfe
be a Chriſtian, which that thou mayſt
reach to, obſerue this directiō, and thou
ſhalt ſee of what ſide thou art.

The 2. examinatiō vpō the differences between the wicked & the godly.

It muſt needes be, that they which
walke to contrarie endes, ſhould go di-
uers wayes: therefore there be mo dif-
ferences betweene the children of God,

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And the children of the world, than there be betweene men and beasts.

1 First, they are distinguished in *Will:* for the wicked striue to bring Gods wil to their will, like *Balaam*, which when he had an answere, stayed for another: but the faithfull labour to bring their will to Gods will, like Christ, which said, *not as I will, but as thou wilt.*

Num.22.19.

Matth.26.39.

2 They are distinguished in *Faith. All men haue not faith* (saith *Paul*) *but the iust liue by faith:* as if he should say, the iust beleeue, and the vniust beleeue not. The iust beleeue, and applie that they beleeue to thēselues. The wicked may beleeue like the diuels, but their faith is like a gadding hen, which carieth her eggs to other, & neuer layeth at home, so they beleeue that other shalbe saued, but not themselues.

2.Thess.3.2. *Rom.1.17.* *Iam 2.19.*

3 They are distinguished in *Hope*, for becauſe the wicked hope not for any mends of God, therefore they neuer defer their reward, but if they doe any good, they are trumpets of it thēselues, for fear it should not be blased inough, and therefore Christ said, that the Pha-

Matth.6.2.

rises

riſes had their reward alreadie, becauſe they were boaſters of their works; and if they doo no good but euill, yet they would be magnified as much for euil, as other are for good. But the faithful are likened to *handmaides*, which wait their reward, *their left hand ſeeth not when their right hand doth well*, and they are afraid to take honor of men, for loſing their honour with God, like *Iohn Baptiſt*; which made his vertues meaner than they were, and debaſed himſelfe, when he might haue got a name aboue his Lord.

2. Tim. 3. 2.

Pſal. 123. 2.

Matth. 6. 3.

Iohn. 1. 21.

They are diſtinguiſhed in *obedience*, 4 therefore Chriſt teacheth vs to iudge men *by their fruites* as an vnfallible rule: for the euill tree will bring forth euil fruit, and the good tree good fruit, and neither can change his propertie, although the euill fruite is ſometimes beautiful, and the good fruit ſomtimes blaſted. All ſlip, but in the wicked, one ſin teacheth another, and in the faithful, one ſinne preuenteth another.

Matth. 7. 17.

They are diſtinguiſhed in *Repentance*, 5 for the wicked do but weepe for their

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sinnes past, but the godly purpose to
Exod.10.16. sinne no more: so *Pharaoh*, *Saul*, and *Iu-*
1.Sam.15.30. *das* said, *I haue sinned*, but *Shadrach*,
Matth.27.4. *Meshach*, and *Abednego* said, *We will not*
Dan.3.18. *sinne*: therefore the heart of the godly
Psal.51.17. is called a *contrite heart*, but the heart
of the wicked is called *a heart that can-*
Rom.2.5. *not repent*. Beside, as Christ cast out a
Luk.8.30. legion of diuels at once, so the godly
would be purged of all their sinnes to-
gether, but the wicked neuer consent
to leaue all, but as *Naaman* said, *Let the*
2.King.5.18. *Lord spare me in this*: so euer he excep-
teth one sin, which is his *beloued sin*, like
Matth.14.3. *Herod*, which reformed manie things,
and yet would not leaue his brothers
wife.

6 They are distinguished in *Charitie*,
for yee shall neuer see the wicked loue
their enimies: and therefore when the
Pharises could not loue their enimies,
they taught that men might hate their
Matth.5.43. enimies: and Christ speaking of Publi-
Luk.6.32. cans and sinners, exhorteth his disciples
not to loue like them, because they lo-
ued none but their friends.

7 They are distinguished in *Prayer*, for
the

the wicked cannot pray, therefore *Dauid* ſaith, *they call not vpon the Lord* as if they had not the *ſpirit of prayer*, & therefore Chriſt calleth their prayers *babling*, for they thinke not of God when they ſpeake vnto him. *Pſal.14.4.* *Zach.12.10.* *Rom.8.16.* *Matth.6.7.*

They are diſtinguiſhed in *Patience*; no hypocrite can beare the croſſe, but ſaith like *Caine*, *It is heauyer than I can ſuffer*; but *Paul* and *Silas* ſing in priſon, for a faithfull man would haue ſomething to humble him, and reioyceth to beare his maſters markes, becauſe the wounds of a louer are ſweete. 8 *Gen.4.13.* *Act.16.25.* *Gal.6.17.*

They are diſtinguiſhed in the *vſe of aduerſitie* for this is a proper and peculiar marke of Gods children, to profite by affliction: and therefore we read not in all the puniſhments of the wicked, that one of them ſaid like *Dauid*, *It is good for me that I haue bene afflicted.* 9 *Pſal.119.71.*

They are diſtinguiſhed in *Humilitie*, for the wicked are not humbled before the Croſſe, like *Pharao* that neuer ſorowed, but when he ſuffered: but the Apoſtles learned humilitie of their maiſter before their perſecution came. 10 *Exod.8.8.15.* *Mat.11.29.*

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11 They are distinguished in their *iudgment of the word*, for to the wicked it seemeth the hardest and simplest, and vnpleasantest booke that is, and therefore
1.Cor.1.18. *Paul* saith, *that it is foolishnesse vnto thē.* But to the godly, it seemeth the wisest, and eloquētest, and sweetest, and easiest booke of all other, as though God did sodainly bring the vnderstanding of it
Gen.27.20. to them, as *Iacob* said of his venison, ac-
Iohn.7.17. cording to that, *He that will do his will shall know his doctrine.*

12 They are distinguished in their *iudgement of God.* The wicked are perswaded now and then of Gods mercie for the present time while they feele it,
Exod.15.20. as the *Iewes* praised him alwayes when he did as they would haue him: but they cannot perswade themselues, that God will be mercifull to them stil, like
Iob.13.15. *Iob*, which said, *Though the Lord kill me, yet will I trust in him:* therefore the hope
Prou.14.32. of the righteous is called, *hope in death.* Beside, if the wicked loue God, it is but
Prou.23.18. for his benefits, as *Saul* loued him for
1.Sam.10.6. his kingdome. And this is alway to be noted, that in the wicked, the fear of hel

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is greater than their hope of heauē, but in the faithfull the hope of heauen is greater than their feare of hell.

They are distinguished in their *delights: for the sport of the vngodly is folly,* like *Belshazzars:* and therefore when they are sicke, or troubled, they neuer runne to the Word for comfort, as though Gods promises pertained not to thē, but to feasts, or tables, or tales, or musick; as *Saul* did to the harp: but al the delights of the godly are like *Dauids* daunce about the Arke, they are neuer merrie, but when they are doing well, nor at peace, but when their prayers haue ouercome God, like *Iacob.* 13 *Dan.*5.4. 1.*Sam.*16.23. 2.*Sam.*6.14. *Gen.*32.28.

They are distinguished in their *opinions of death*: for the faithfull long to be dissolued, and although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer be dissolued; becausse death comes alway vnto thē like a Iayler to hale vnto prison, as *Ahab* said to *Micaiah*, that *he neuer propheſied good to him.* Hereby a man shal know whether he haue faith; 14 *Phil.*1.23. *Luk.*2.29. 1.*King.*22.8.

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for if he beleeue the promiſes, he wil be glad to receiue them.

15 They are diſtinguiſhed in their *ſenſe of ſinne*. Wicked men feele the lothſomnes of their vices, but none but the faithfull feele the defects of their righteouſnes. The natural man neuer complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches, like *Iſaiah* that ſaid, his righteouſneſſe was like a menſtruous Cloth. As Chriſt met the tẽpter in the wilderneſſe, a place of prayer, & faſting, and meditation; ſo a godly man meeteth the tempter in his prayers, and in his faſtes, and in his meditatiõs, that is, he findes ſome let or ſpot, or want in all his deuotions. Therfore, vnleſſe thy righteouſnes miſlike thee, aſwell as thy prophaneſſe, know that yet thou art no further than the wicked.

Eſay.64.6.
Pſal.16.2.
Mat.4.1.
& 2

16 They are diſtinguiſhed in their *ends:* for the childrẽ of God propoſe the glorie of God, & leuell all their thoughts, ſpeaches and actiõs, as if they were meſſengers ſent to carie him preſents of honour.

nour. Thus did *Dauid*, when he ſaid, *All that is within me, praiſe the Lord*: as though himſelfe had rather be without praiſe, than his maſter: but the childrē of the world ſet vp their owne glorie for their marke; like *Nebuchadnezzar* which ſaid, *for the honour of my maieſtie.* Therefore they ſpeake, and looke, and walk, as if they did ſay to their tongue, and eyes, & feete, & apparel, as *Saul* ſaid to *Samuel, Honor me before this people.*

Pſal. 103. 1.

Dan. 4. 27.

1. Sam. 15. 30.

17

Laſtly, they are diſtinguiſhed in *perſeuerance*: for the zeale of the wicked laſteth not, & therfore God ſaith, *They are ſoone turned out of the way*: but the zeale of the faithful was repreſented by the fire of the temple which neuer went out. By theſe differences thou maiſt ſee how much thou doeſt differ from the wicked, or whether thou be of their band.

Exod. 32. 8.

Leuit. 6. 12.

The third examinati

Then come to the third examination, As the diuell tempteth thee to ſee what thou wilt do for him, ſo thou muſt tempt thy ſelfe, and get of thy ſoule what it would do for God, and what it

Matth. 4. 9.

would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set downe certaine intergatories whereof thou shalt examine it.

First, whether thou hast the hart of *Ioshua*, to worship God as boldly as thou doest, though al the world did renounce him, and euery one did mocke thee, as they did *Noah* while he built the Arke? *Iosh.24.15.*

Whether thou wouldst not denie Christ as *Peter* did, if thou were in *Peters* straights, and nothing to succour thee but thy policie? *Math.26.70.*

Whether thou wouldst not steale, if thou diddest see a booty as fit as *Achan*, which thou mightest catch vp, and no man spie thee? *Iosh.7.21.*

Whether thou wouldst refuse a bribe like *Elisha*, if thou diddest meete with one which were as willing and able to giue it as *Naaman*? *2.King.5.16.*

Whether thou wouldst not deceiue, if thou were in such an office as the false Steward, whose master referred *Luk.16.6.* Although this is a parable, yet it carieth the

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all vnto him, and knew not when he kept any thing backe? signification of an history

Whether thou wouldſt not fulfill thy luſt as *Dauid* did, if thou haddeſt his oportunitie and allurement, and mighteſt do it without daunger of law like a King, as *Dauid* might? 2. *Sam.* 11. 4.

Whether thou wouldſt not tell a lie as *Abraham* did, if it ſtood vpon thy life, which made him twiſe diſſemble that his wife was his ſiſter, leaſt he ſhould die for her beautie? *Gen.* 12. 13. *Gen.* 20. 2.

Finally, if it ſhould be ſaid vnto thee as the diuell ſaid to Chriſt, *All theſe will I giue thee, if thou wilt fall downe and worſhip me*, that is no more, but if thou wilt ſin, whether thou wouldeſt yeeld or no. *Matth.* 4. 9.

If thou haue ſinned thus and thus before, I wil not ſay therefore the Lord will not heare thee, but *Dauid* ſaith, *If I regard wickednes in my heart, the Lord will not heare me*, that is, if for any cauſe a man purpoſe and carrie a minde to ſin when he is tempted, the Lord is ſo far from helping him, that he wil ſtand *Pſal.* 66. 18

1.King.18.26. like *Baal*, as though he did not heare him; for he hath a Traitors minde as deepe as any, which thinks, for a dukedome I wold betray my Prince, though he neuer play the Traitor in his life. Thus ye haue heard how to trie ſpirits and how to diſcerne a Chriſtian from an hypocrite, and how to oppoſe your hearts, that yee may be ſure to iudge rightly what ye are.

The fourth examination

Now we come to that examination, which is the epitome or abridgment of all theſe; for memorie is ſhort, and all are not of one ſtrength, but ſome run, and ſome goe, and ſome creepe, and all do well, ſo long as they ſtriue to perfection. The matters whereof principally the minde ſhould be examined before the Sacrament, are theſe.

Heb.6.1.

The receiuers articles.

1 Firſt, whether thou haue faith, not onely to beleeue that Chriſt died, but that he died for thee: for as the ſcripture calleth him a Redeemer, ſo *Iob* calleth him *his Redeemer.*

Eſai.59.20.
Iob.19.25.

2 The ſecond article is, whether thou be in charitie, not whether thou loue them

thē which loue thee, but whether thou loue them which hate thee: for Christ commandeth vs *to loue our enimies.* *Matth.5.44.*

The third article is, whether thou repent, not for thy open and grose sins, but for thy secret sinnes, and pettie sins, because Christ saith, *that we must giue account for euerie idle word.* 3 *Matth.12.36.*

The fourth article is, whether thou resolue not to sin againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now and last til death, for Christ is *Alpha*, and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere. 4 *Reuel.22.13.* *Reuel.2.10.*

The last article is, whether thou canst finde in thy heart to dye for Christ, as Christ dyed for thee, for we are bid, not onely to follow him, but to beare his crosse: and therefore we are called seruants, to shew how we should obey; & we are called souldiers, to shew, how we should suffer. 5 *Luk.12.38.* *2.Tim.2.3. & 4.*

F.ID.30.46

Theſe are the receiuers articles, whereof his conſcience muſt be examined, before he receiue this Sacrament: happie is he which can ſay, *All theſe haue I kept*: for the Doue was not ſo welcome to *Noah*, as this man is to Chriſt. But if thou finde not theſe affections within, but a neſt of vices, leaue thine offring at the Altar, and returne to thine examination againe, for thou art not a fit gueſt to ſup with the Lord, vntill thou haue on this *Wedding garment*. How is it then that ſome regard their other garments more than this? *Paule* ſaith, *Examine your ſelues*, and they examine their apparell, if they haue new clothes in the countrey, then they are readie to receiue. I haue knowne many kept from the Sacrament a whole yeare togither by their maſters, for nothing but for want of a new ſute to ſet them forth with their fellowes.

Matth.19.20. *Gen.8.11.* *Matth.5.24.* *Matth.22.11.*

The preparation of cũtrie folke before they receiue.

Others reſpect whether it be a faire day, that they may walke after ſeruice, making that day vpon which they receiue, like a Schollers Thurſeday, which he